

The Pointer News



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PENAL REFORM: A CRUCIAL PRIORITY

BY WARREN E. BURGER
Chief Justice of the United States

(Reprinted from the *Wall Street Journal*)

There are some problems of American life relating to the law and the fair administration of justice which judges in their decisional function cannot properly and ought not attempt to solve. That judges cannot solve a problem by judicial decision is no reason for judges to remain silent or passive spectators of life around us. Judges can help--by contributing leadership, ideas and programs based on

the unique experience our work provides, and we have a duty to do so.

Specifically, I speak of the problem of what we should do with those who are found to be guilty of criminal acts. This is one of Mankind's large unsolved and largely neglected problems.

I do not mean that everyone everywhere has neglected the correctional phase of criminal justice. Many important improvements have been made in the Federal system over the past 30 years or more. Some of the states have very superior correctional systems guided by dedicated and skilled men women drawn from the social and behavioral disciplines and many whose skills derive from long experience. Indeed, it is with this corps of dedicated people that much of the hope for the future rests.

I need not say in mid-1969 that the problem of securing an orderly society within a system of ordered liberty, guided by fair concepts of justice, is one of the great priorities of our time. However, the disposition of convicted persons is a crucial priority within that primary priority. The

day when lawyers and judges could confine themselves sedately to deeds, wills, trusts and matters of commerce is gone. They must increasingly devote their special skills and talents to the large problems of community and national concern.

A friend of mine expressed some surprise 8 or 10 years ago that I had become so deeply concerned with the administration of criminal justice and asked "why?" I answered with a question, in the common fashion of lawyers. "If we do not solve what you call the problem of criminal justice, will anything matter very much?"

The Complexity of Man

It may not be out of order to make the obvious comment that a society which can spend billions to place three men into a flawless moon landing operation ought to be able to enforce its laws, protect its people, and deal with its delinquents both before and after conviction. Being first in space does not prove anything about the validity of the social and legal institutions of either Russia or America—and it surely proves nothing about our systems of justice. Dealing with the human animal is a task far more complex than exploring space; there the mathematician gives us a degree of predictability which can never be possible when human beings are involved. Moreover, if Man could be "programmed" our race will have really been lost.

Immature societies, like immature people, sometimes tend to think and say that everything they have is "the best"; but we are now the oldest continuing republic on earth and we have no need to bolster our national ego. We can afford to take a hard look at all our institutions, to compare them with other societies and to learn from them as they have so often learned from us.

Let us look for just a moment at how we are dealing with those charged with

crimes. Over a period of 30 years, with a sharp acceleration in recent years, we have afforded the accused offender the most elaborate procedures, and the most comprehensive system of trials, retrials, appeals and post conviction reviews of any society in the world. None can match us in these manifestations of concern for the accused.

If I were sure—and I am not sure either way—that all this was good for the accused in the large and long range sense that it helps him, I would be in favor of all of it. We should put the question: "What is the social utility of what is proposed?" By "social utility" we must mean simply that a process is useful to all of us and that it strikes a fair balance between society and the individual. This is the key-stone of a fair and decent system of justice. It is against this standard that social institutions must be judged.

I challenge the social utility of any system of criminal justice which allocates, as we now do, a disproportionate amount of our resources to the techniques of trials, appeals and post conviction remedies while it gravely neglects the correctional processes which follow a verdict of guilt.

I do not suggest we diminish in the slightest our efforts toward ensuring that in every criminal proceeding—trial or not—we have three competent and trained professionals; a skilled judge, a skilled prosecutor and a skilled defense advocate. This tripod must have three legs to stand. We must insist on this. What I do suggest is that we must not stop there.

The American Bar Association Criminal Justice Project will soon be drawing to a close. All but two of its 15 or 16 reports have been or are ready to be printed. I believe this undertaking will in due time take its place as one of the great enterprises of the bar. If the bulk of these standards becomes part of the estate and Federal

administration of criminal justice we will have a much better system. Parenthetically it will reduce the work of the Supreme Court--a matter in which I now have an acute interest.

But splendid as these efforts are, they are not enough. No progress should ever really satisfy Man. No accomplishments should ever be regarded as completing any task. Each becomes a platform for the next step, and the Criminal Justice Project is surely no exception. I hope progress and events will soon render it obsolete.

We must not content ourselves, however, with lavishing great concern and expense and manpower on criminal trials. We must take a fresh look at our responsibility to society with respect to the guilty who are convicted. By that I do not mean to expand or enlarge the post conviction remedies--let that be clear--except as to states which still fall short in this respect. Some improvements need to be made in the processing of post conviction claims and examination of such claims administratively--but that is another story for another day.

What I propose is this: That the American Bar Association take the leadership in a comprehensive and profound examination into our penal and correctional systems from beginning to end--parole, probation, prisons and related institutions, their staff, their programs, their educational and vocational training, the standards and procedures release.

By this I mean a study at least as careful and comprehensive as the American Bar Association Criminal Justice Project. (1) We should explore the desirability of separating the sentencing from the fact-finding function; (2) we should explore more fully programs of limited confinement and work release; (3) we should explore teaching methods adapted to the abnormal psychology of the habitual offender, and (4) we should search for programs that will permit the reduction of sentences as

incentives for prisoners who will educate and train themselves. The prospect should be held out to each that he can--literally--educate himself out of confinement, thus preparing him to make his living honestly, with pride in his own skills.

A PROFOUND CONVICTION

I have no program or plan. All I have is the profound conviction, which I believe most judges share, that there must be a better way to do it. There must be some way to make our correctional system into something other than a revolving door process which has made "recidivist" a household word in America.

Such a study will cost a great deal in time of busy lawyers, judges and others. It will require that the social and behavioral disciplines, as well as state and Federal prison administrators, and parole and probation officials, take part. Such a study will require considerable money, but when I observe what has been done in the Ball Projects, the National Defender Project, the American Bar Association Criminal Justice Project and others, I have no doubt the manpower will be a far greater problem than the money.

If there are any correctional experts, they are not the lawyers and judges. For this reason the American Bar Association should enlist every discipline which has something to contribute.

This great Convention of the American Bar Association opened appropriately with a Prayer Breakfast Sunday morning so that we could seek Divine guidance in all matters relating to our responsibilities as members of the Bar. Let us never forget that in His teaching the redemption of sinful men has a high place. If we accept this in our daily lives, we surely cannot fail to apply it to the correctional phase of criminal justice.

PRISON IS A PLACE

("Prison Is A Place" originally appeared in The Prison Mirror, a publication of the Minnesota State Prison.)

What is prison like? It's not the same for everyone. The prison I know is different than the prison you know.

PRISON IS A PLACE where the first prisoner you see looks like an All-American college boy and you're surprised. Later you're disgusted because people on the outside still have the same prejudices about prisoners that you used to have.

PRISON IS A PLACE where you write letters and can't think of anything to say. Where you gradually write fewer and fewer letters and finally stop writing altogether.

PRISON IS A PLACE where hope springs eternal; where each parole board appearance means a chance to get out, even if the odds are hopelessly against you.

PRISON IS A PLACE where the flame in every man burns low. For some it goes out, but for most it flickers weakly, sometimes flashes brightly, but never seems to burn as bright as it once did.

PRISON IS A PLACE where you find grey hairs in your head, or where you find your hair starting to disappear. It's a place where you get false teeth, stronger glasses and aches and pains you never felt before. It's a place where you grow old and worry about it.

PRISON IS A PLACE where you hate through clenched teeth, where you want to beat, kick, and scratch and you wonder if the psychologists know what they're talking about when they say you actually hate yourself.

PRISON IS A PLACE where you learn that nobody needs you, that the outside world goes on without you.

PRISON IS A PLACE where you can go for years without feeling the touch of a human hand, where you can go for months without hearing a kind word. It is a place where your friendships are shallow and you know it.

PRISON IS A PLACE where you hear about a friend's divorce, and you didn't even know he was married. It is a place where you hear about your neighbor's kids graduating from school...and you thought they hadn't started yet.

PRISON IS A PLACE where you feel sorry for yourself. Then you get disgusted with yourself for feeling sorry for yourself; then you get mad for feeling disgusted and then try to mentally change the subject.

PRISON IS A PLACE where you lose respect for the law because you see it raw and naked, twisted and bent, and ignored and blown out of proportion to suit the people who enforce it.

PRISON IS A PLACE WHERE YOU'RE smarter than the parole board because you know which guys will go straight and which ones won't. You're wrong just as often as the board members are, but you never admit it and neither do they.

PRISON IS A PLACE where you forget the sound of a baby's cry. You forget the sound of a dog's bark or even the sound of the dial tone on the telephone.

PRISON IS A PLACE where you wait for a promised visit. When it doesn't come, you worry about a car accident. Then when you find out the reason your visitors didn't come, you're glad because it wasn't serious...and disappointed because such a little thing could keep them from coming to see you.

PRISON IS A PLACE where a letter from home or from a lawyer can be like a telegram from the War Department, when you see it lying on your bed, you're afraid to open it. But you do it anyway and you usually end up disappointed or angry.

PRISON IS A PLACE where you see men you do not admire and you wonder if you are like them, it is a place where you strive to remain civilized but where you lose ground and know it.

PRISON IS A PLACE where you forget what put you there; where you have a vague idea that you're being punished but you don't know for what.

PRISON IS A PLACE where, if you're married, you watch your marriage die. It is a place where you learn that absence does not make the heart grow fonder, and where you stop blaming your wife for wanting a real live man instead of a fading memory of one.

PRISON IS A PLACE where you go to bed before you're tired, where you pull the blanket over your head when you're not cold. It is a place where you escape...by reading, by playing cards, by dreaming, or by going mad.

PRISON IS A PLACE where you fool yourself, where you promise yourself you'll live a better life when you leave. Sometimes you do, but more often you don't.

PRISON IS A PLACE where you get out some day. When you do you wonder how everyone else can be so calm when you're so excited. When the bus driver goes over twenty-five miles per hour you want to tell him to slow down, but you don't because you know it's foolish.

PRISON IS A PLACE.....

(Taken from the United States Jaycees' brochure "A PIECE OF THE ACTION.")

A THOUGHT:

Every human being lives behind an impenetrable wall of choking mist within which no other but he exists.

Men.....because they do not know one another, and can not understand one another;

and dare not trust one another,
and feel from
infancy the terrors and

insecurity of ultimate
isolation---there is
the haunted fear of man

for man, the savage
rapacity
of man toward
man.....

For tens of thousands of years men have clogged and shuffled in the mud--and held down the minds which, for an equal time, have been fit for the companionship
of the stars.

ON A CLEAR DAY
YOU CAN SEE THE
FENCE.....

The eyes of night are comfortable eyes/the eyes of night soften the harsh reality of the glare of day,

We awake to the severity of day/and like an optical illusion/we filter its harshness through our eyes of night/

It's so much more comfortable to see our world/ ourselves with our edges rounded/our reds muted and our tempers tempered/

Yes/it's much more comfortable/ much more possible/ and not too incredible/and it helps us to build our lie/

WHAT WE HAVE HERE IS A LACK OF COMMUNICATION Because if you take a young man's eyes, give them to an old man, in turn, give the old man's eyes to the young man, you'll still be confronted by the problem---WHAT WE HAVE HERE IS A LACK OF COMMUNICATION.

Bruno Betteleheim, the well-known psychologist, sums it up by saying: "Deep down, what youth is fighting against is not so much the war in Vietnam or the global balance, but an America whose technology seems to have robbed them of any place in the real work of the world."

We cannot pacify youth any longer. They are in the race--the race for peace and individuality. And it's a vicious race they've learned. It began with the crack of a rifle, the impact of a bullet, a bullet that crippled the image of America on a grey November day six years ago. We all remember that Black Friday. And so do the kids.

We lost more than a human being that day---we lost a legend of fulfillment, we lost a dream. We lost hope--the hope of building a new America within the context of the Constitution. The dream died in the stench of cordite. The withered away and two more shots rang out--and two giants fell--our chickens came home to roost. Somehow the adult world had let something very old and very primitive happen. Youth moved to protect its future. And the end ran away with the means. Revolutionary dissent, the birthright of Americans and the foundation of our liberties became a dirty word.

And where do we go from here? Must the old world die to support the demands of the new? Or will the new wither before it has a chance to live? We must cultivate the spontaneity and enthusiasm of youth. We must rebuild before we destroy the ghetto. We must learn to build and tear down simultaneously. We must learn to talk to each other. Like Alfie, We must ask ourselves what it's all about....



"Just between us, Lester, why don't you drop out?"

Mr. Bagwell, we found a heart donor—but there's a catch.
He's been a communist for 30 years."

Mr. Bagwell



"He kicked a 75-yard field goal!"

IT'S THE SYSTEM



Prisons have always, and will always, regardless of the degree of corrections attempted, release prisoners destined to be prisoners again. Perhaps this seems to be a severe indictment, but consider the Uniform Crime Reports in which the Federal Bureau of Investigation showed 72% re-arrests of mandatory releasees after a four year study. Something is wrong with the system of prisons and it doesn't take a genius to see it. That "something" must be embodied in basic prison philosophies since the problem of repeat offenders has been with us throughout the history of prisons.

There are as many prison philosophies as there are prisons. Some are less progressive than others, but all are useless as re-socialization maps for criminal offenders behind locked doors. Visit any two prisons in the United States and you will find a tremendous variety of ideas about what constitutes a well run penitentiary. If you look at their success records

in the area of rehabilitation, however, you can be sure the two prisons you visit will be releasing repeat offenders at a rapid rate. If penologists are seeking ways, as they claim, to remotivate felons, maybe they should learn new ways that are not to be found in any prison, reformatory, correctional school, or text book.

Only a few wardens would agree completely with the opening paragraphs. Most of them have devoted their lives to the development of what now passes as the science of penology, and will agree only that problems exist. Some would merely toss these remarks into the wastebasket as uninformed. As a repeat offender, though, who has lived in prison with thousands of three, four, and five time felons (losers, if you wish), my experiences have led me to a few conclusions about prisons and recidivism that are contrary to popular thinking.

But, before any conclusions about repeat offenders can be shared, they

must first be prefaced with some basic information about prisons, from the prisoner's point of view. Generally, the repeat offender who has been in and out of prison several times has no fear of a penitentiary, although they prefer one kind of prison over another. They generally think of prisons as either "tough" or "easy" joints, when in truth there are many degrees of treatment between the two extremes. It is not uncommon to hear an old-timer in an easy joint say: "I would rather be in such and such penitentiary again. It was tough but they treated you like a man."

A close look at the two opposite prison types will show that both do, in fact, encourage repeat offenders.

TOUGH JOINTS

A typical tough joint is a prison characterized by extreme regimentation. There are rules for the guards and rules for the prisoners, but those that apply to the prisoners are usually inflexible. They are obeyed without question and often under the threat of violence, solitary confinement, or an extended sentence. Such prisons are commonly (if not always) off-limits to the general public, and never sponsor community based treatment programs. There are still a few prisons, for example, where prisoners must fold their arms and face a wall whenever outside visitors are within seeing range.

There are some penal practices that are almost always present in a tough joint that might serve as clues for the uninformed looking for answers. They include: poor food, severe mail censorship, unreasonable time locked in cells (14-18 hours a day), lack of jobs for prisoners, a rule of silence in the dining room or cells, and the practice of using "con bosses."

Although some of the more backward prisons may boast of educational, religious, and vocational training programs, they may also turn a deaf ear

to the complaints of brutality that are occasionally voiced about violence being practiced by staff members without fear of prosecution. Prisoners in tough joints are helpless in their environment and must obey rules that are reminiscent of the inquisitorial era.

When all these conditions are present in a single penitentiary (and it happens) the results are comparable to brainwashing without purpose. By the time prisoners are released they usually understand what it means to survive without dignity, a sense of self-esteem, or simple confidence in their abilities. They have seen their keepers commit atrocities that are far worse than the crimes for which they themselves were imprisoned. And as a result many prisoners enduring such a system learn to hate. They hate the injustices, their guards, themselves, and the public who permits tough joints to exist.

When these men are released from prison they are hell-bent for revenge, and the target is anyone who is unfortunate to be in the vicinity—the public.

As a rule, it is only a matter of a few weeks or months before the ex-felon is returned to prison. The public, however, is getting exactly what they pay for when they ask for tougher prisons—ex-felons warped with hate and short on good judgment.

Everyone will breathe a little easier when the last of these hate factories are gone. There are very few left and they are rapidly being replaced with less severe systems.

EASY JOINTS

Like any community, easy joints have rules, but only remnants of the tough joints remain as negative influences. The rules tend to be functional and allow prisoners to exercise a degree of control over their actions in prison. Except for the confinement process, these prisons can be said to offer

nearly humane treatment. They also offer broader opportunities in the form of education, vocational training, community based activities (work release is a good example), and they also offer a form of security to some prisoners that keep them coming back again and again.

If you are going to teach a man to fly an airplane or operate a lathe, you put him in the cockpit or in front of a lathe with an instructor. If you hope to teach him to live in a community, you must place him in the community. Prisons teach a man one thing—to live in prisons.

This is especially true in easy joints where life can be routine, orderly, and uncomplicated. Just obey the rules and thinking is as unnecessary as competition. Regardless of how a prisoner behaves, he is assured of room and board. He can be a rebel or participate in a variety of available treatment programs, but in the back of his mind he knows there is no pressure on him to compete for food, clothing, lodging, recreation, or entertainment.

Although the average prisoner will proclaim his aversion to other prisoners, he usually manages to find personal friendships which satisfy that "something" in him that is human. He often finds respect and understanding of a special prison nature that was never available to him before his arrest. The easy joint accented personal security and a comfortable emotional environment.

Very often when a man is released from an easy joint, he is confronted with the task of paying his way and competing for the simple things of life. He has no friends, and respect or understanding is difficult to come by when people hear he is an ex-convict. What is the solution? Well, it is very easy to commit another crime and return to prison where the pressure is off. And many men do just that. It's the system.

CONCLUSIONS

Where tough joints are maintained, they are releasing hate-driven men who are filled with compulsions for revenge. Such men are dangerous to everyone around them and are destined to return to prison saying, "I'll show them next time." The cycle is never ending—unless?

The easy joints are releasing too many men who learn to be comfortable in prison; who find confinement an escape from the problems of living in a free community. Such men (and several have admitted this) simply don't know or have forgotten how to survive in society. They are really career prisoners who need instruction of a different kind.

Since both prison extremes, as well as those in the middle, are suffering the plague of recidivism, what is to be done? The most obvious answer is to teach a man to live in the community by keeping him there. Don't let him use prison to escape from the responsibilities of living. And don't let prisons use men for whipping boys, filling them with hate. The repeating cycle must be interrupted and new treatment methods introduced which involve the community.

Progressive treatment methods can, and should be, developed in each community to insure felons a chance for learning to live in the community. That small percentage of men who would present unsolvable problems for local rehabilitative forces would probably respond more rapidly under the professional care found in most mental institutions than they would under present prison philosophies.

The belief that any prison or group of prisons are rehabilitative in nature is as archaic as believing the world is flat. Take another look at the problem of crime and corrections and you will see there are more realistic solutions.

COLLEGE CLASSES IN UTAH STATE PRISON

The program began at the Utah State Prison in February, 1970, with courses in Biology and Sociology. Since then, the Prison has offered classes in Psychology, Social Psychology, English Composition, American Literature and Political Science.

The colleges and universities represented were extremely helpful in getting the program started. Weber College, and the University Of Utah played a major role. Inmates who completed the courses, received due credit and can apply them towards a degree. Some of the inmates have taken all of the courses offered and have earned up to 70 credits. The cost of the program is borne by either inmates or other sources. The Corrections Department does not use state funds for the program.

Course offerings are announced at the prison well in advance of the scheduled dates and eligible prisoners are invited to register. Most of the young men are of college age. Once interested men have signed up, prison officials review each application individually.

According to Mr. Evans, past educational backgrounds, grade ratings, IQs, and prison behavior are considered. More importantly though, Evans says, We carefully examine a prisoner's motivation for wanting to take the course. If we are convinced a man wants and needs this sort of lift we sometimes give much less consideration to his educational record. More than anything else we want to give these men a new chance and outlook.

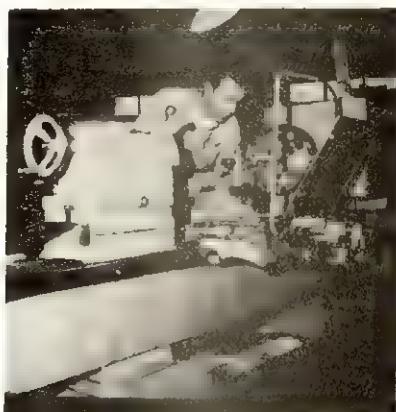
Mr. Evans went on to say , Surprising enough, the attrition rate has been very low. Most of the men who begin the courses complete them. We don't worry at all about the courses being too easy for the prisoners. For one thing, the professors who have volunteered wouldn't allow that; but even more interestingly, I don't think the prisoners would stand for it. These men don't want any special favors.

As one instructor stated, Somewhat to my suprise, teaching inside the prison has more advantages than dis-advantages. Though the school there is not elegant, it is adequate. The building is not air conditioned but the room for the college courses is very spacious, equipped with good desks, a chalkboard and Movie projector.

M.D.T.A.

PROGRAM AT UTAH STATE PRISON

Below are some of the inmates who are participating in the M.D.T.A. program at the prison. Courses in Welding, Machine Shop Set Up, Refrigeration and Air Conditioning and Auto. Body & Fender repair are offered.



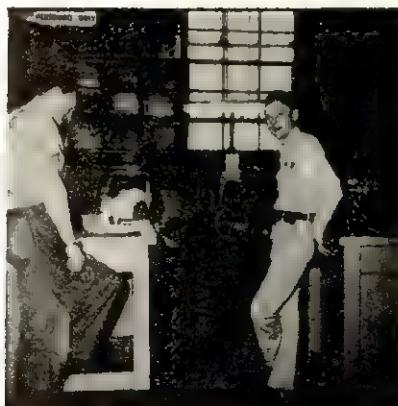
Here Tommy Duran and Richard Jones adjust machines. These men enjoy their work and are proud of the work they do, and the grades they achieve.



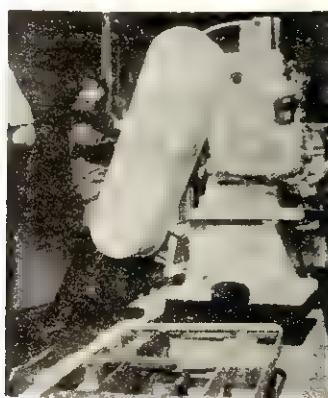
A group of men during break time in the Welding department. Relaxation and communication is the key to better understanding among classmates.



Inmate Ray Lobato concentrates on difficult problem in Electrical V.T. while other class members prepare circuit boards.



Officer as well as Inmate participates in the new vocational training program at Utah State Prison.



New equipment being moved into new vocational training building and inmate sign painter smiles at prospective release program.

V A N I T Y

V A N I T Y

V A N I T Y

I personally view man as being a very self centered, selfish and conceited being who's direct intent in life is aimed at the gratification of his own egotistical desires. These desires and their manifestations may reveal themselves in ones quest for the possession of a new car, a new home, new cloths and most certainly a lovely woman.

How often have you heard the phrase "I Love You", I love this or that? These phrases are used constantly and with definite regularity by a great number of our human family but how many of us have really taken the time to look beyond the word love and into the affections that the word is supposedly symbolic of

I propose that what is really meant by us in our usage of this word is to a certain degree an expression of love for self for the possessions of self.

The woman is most suitable for the expousing of these beliefs because the woman is often spoke of as being the object of man's affections while in reality she is only another of his selfish possessions.

TO ILLUSTRATE: "When any member of our immediate family passes and assuming this member to have been in our good grace; you would more than likely find us gathered at his or her wake with sorrowful tears in our eyes and being in a state of grief, moaning and groaning over their passing. Yet who are we really weeping for?

Aren't we in reality grieving because someone close to us has been moved away from our immediate possession and don't we speak in our hearts of how much he or she meant to us, how much we are going to miss them, how much our lives will be effected by their departure.

A woman then is in her proper perspective when she is referred to as man's possession - probably his most treasured possession, but his possession never-the-less. She is therefore an object of mans affections only through the medium of her functioning as a mirror of his self love.

I've of ten wondered why dime store novels play up prison life and prisoners as exciting. Why is it that people who know the least about prison life want to do all the writing about it? They should let some of the prisoners that have been here for years without a letter or visitor tell you about it. They could present you a true picture, it would probably be shocking---- the kind of shocking that wouldn't lure little boys and girls into the life of crime. Crime does not pay....not the criminal anyway, but these smart people that put crime in fancy clothes and sell it over the counter, and on the screen to the kids, seem to be making a killing out of it. Try to convince these people that think up all these "shoot-em-up" stories kids hear on the radio, and see on television, that crime does not pay. It pays them plenty.

A television criminal gets away with a lot of things---but in real life he pays. He is sent to prison, given a cell and assigned to work duties. His mail----if he gets any, is censored. He will stare at the bars, and after a few years, be forgotten.

Do you think our young people can get an exclusive view of the prison world by watching a colorful prisoner on television? Certainly not. Do you think that people that make plenty of money from dime store novels will tell them how a prisoner feels when the darkness starts closing around him at night, when the free world is glittering with stars, when he is wondering what those stars look like? For some of us they are gone forever. Will they tell them what it is like to lay in your iron cage at night and wonder if day will ever come. When they are painting their prisoner to represent the prison world; will they tell the little boys and girls what it is like for the sharp sound of a whistle to break into your sleep, to roll off your bed with its little mat that passes for a mattress; thrust your tired feet into coarse, heavy shoes; put on your prison clothes and get in line for the messhall, and what the prison calls breakfast. If they did they couldn't give their little novels and stories away.

I wonder how many "shoot-em-ups" they would sell if they told the kids that one of the things that keep us going is the hope of a pardon or parole, if we do make parole society is afraid of us; employers are afraid of us; that our records are nothing to be proud of---we are ex-convicts,

that we are forgotten men in a forgotten world, that we are shackled to a bitter past, that we are on a cold trail if we think "the writers of crime" are going to work out the tangled problems of our lives, and then tell them about the prisoners that sit and stare at nothing in particular, year in and year out. And for years they have marched up and down these concrete floors and gazed wistfully through their barred windows on visiting day. Year in and year out--- afraid to hope----a strange mixture of hopeless hope that keeps them staring out the window until they realize that visiting hours are over. Some of these men have stood in line for long, bitter hours----waiting with pounding hearts for the mail clerk to call their names, when common sense and simple reasoning told them there would never be another letter for them, and there wasn't.

We will try with our small circulation to tell them the truth about prison life. We are the only ones that really know. We can tell them how much hope it takes to keep going, how we need a little something or someone, to bind us to the free world, but when we don't have that, we have to go on anyway.

Jimmy Riojas

ARRIVING in Washington, D.C., to visit my daughter, I discovered that I had left my fillfold at home and explained to the cab driver that I would have to get the money to pay him when I reached my destination. He was a chatty soul and as we passed a cemetery he said, "I picked up a black -veiled lady at that gate last night. She didn't seem to want to talk and when we got to the address she had given me and I opened the door, she did- not get out. I looked inside and there was no lady there. I didn't know what to do, so I rang the doorbell and told my story to the old gentleman who answered. 'Oh,' he said, "that's my Cynthia. She's been buried these ten years and every now and then she takes a notion to come home. Here's your fare! And he slammed the door."

It is practically impossible for man unless he is in aware of the divine to cherish anyone or anything other than through his very own eye's i.e., perceiving and placing values on whatever appeals to his personal emotions. When man says I love..... isn't he really saying in essence that the feelings awakened in him by this something is enjoyable to him. He does not care for or love the thing spoken of for the thing being itself but for what the thing means to him. He enjoys and possibly appreciates the feelings aroused in him by the thing or person.

Though man is more than often unaware of his born introvertness we must recognize him for the vain being that he actually is realizing that vanity is not too harsh a word in describing him.

So goes the means---

and this

is The End!

I Do Not Choose To Be A Common Man.

It is my right to be uncommon--if I can. I seek opportunity not security. I do not wish to be a kept citizen, humbled and dulled by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; The thrill of fulfillment to the stale calm of utopia....

D.A.

DO YOUR OWN
TIME.

Every man in prison is familiar with this term, but not all of them agree as to what it means. Taken in a broad sense it is a relative term, its definition depending upon what it means to the individual, how it fits in with his own formula for doing time. We are not interested in the overall implication of this maxim because that would put us in the position of telling you how to do your own time. In a sense we would be violating the very precept it lays down. Because of this, our interest is conned to the intrinsic idea behind doing your own time--our relationship-with each other.

It is our idea, that in its most specific sense, doing your own time means according each other respect and understanding the mutual effort to get along as well as we can under the long difficult circumstances that are part of our existence here in prison. Even if we consider the vagaries of human nature, it wouldn't appear difficult for us to get along together. After all, we are in the same boat together, temporarily estranged from society. Most all of us can understand and even sympathize with each other's problems because we know these problems are all cut from the same cloth, mutually experienced in one degree or another, by every one of us.

We also know and feel that our being in prison doesn't mean that we have lost our dignity and self-respect. We are in a world by itself, but that doesn't mean that we have divorced ourselves from the human race.

When we came to prison we left behind most of the things that really meant something to us. Family ties were partially broken; the edifice that had taken us years to build crumbled. All that we have left is what is within us, the intangibles that determine our worth that give us a sense of identity-----that distinguish us as individuals. All we have is our pride, our dignity, our self-respect.

Generally, we fight to retain these virtues in order that we may retain our individuality.

Sometimes this struggle takes a wrong turn, becomes perverted and is maintained at the expense of others, because the things we fought for originally no longer exist in their true meaning,

but are only projections of our ego and resentment. Sometimes we become so obsessed with ourselves that we tend to forget that the next man is just as we are in maintaining his own identity- in finding his place in the sun. We know all this, but we forget.

We ignore the right every man has to do his own time. Swept away by our own problems, our own resentments, our own interests, we try to do each other's time. We cannot begin to list all the reasons behind this mutual infringement of each other's rights; they are indeed manifold and complex.

Perhaps they can be rationalized, but they cannot be justified. Our life in prison is difficult enough without contributing to that difficulty by persecuting each other.

Conflict among men in prison is a canker that has always been with us. It's a disease, but not one that seems to have a panacea. We don't pretend to know the answers to the problems of troubled inmate relationship. No one of us can say "it's easy to get along with each other. All you have to do is....." He would be speaking for himself, not for you not for me. But it has occurred to many of us that if a man is fully conscious of his own dignity, his own self-respect, he couldn't fail to see the same virtues reflected in his fellow.

Then perhaps, he would think twice about meddling with another man's dignity and self-respect, because by doing so he would be trying to destroy the same thing within himself.

If we think about our own worth in relation to each other, we might understand what doing our own time really means.

Anonymus

" There is so much good in the
worst of us; and so much bad in the
best of us.

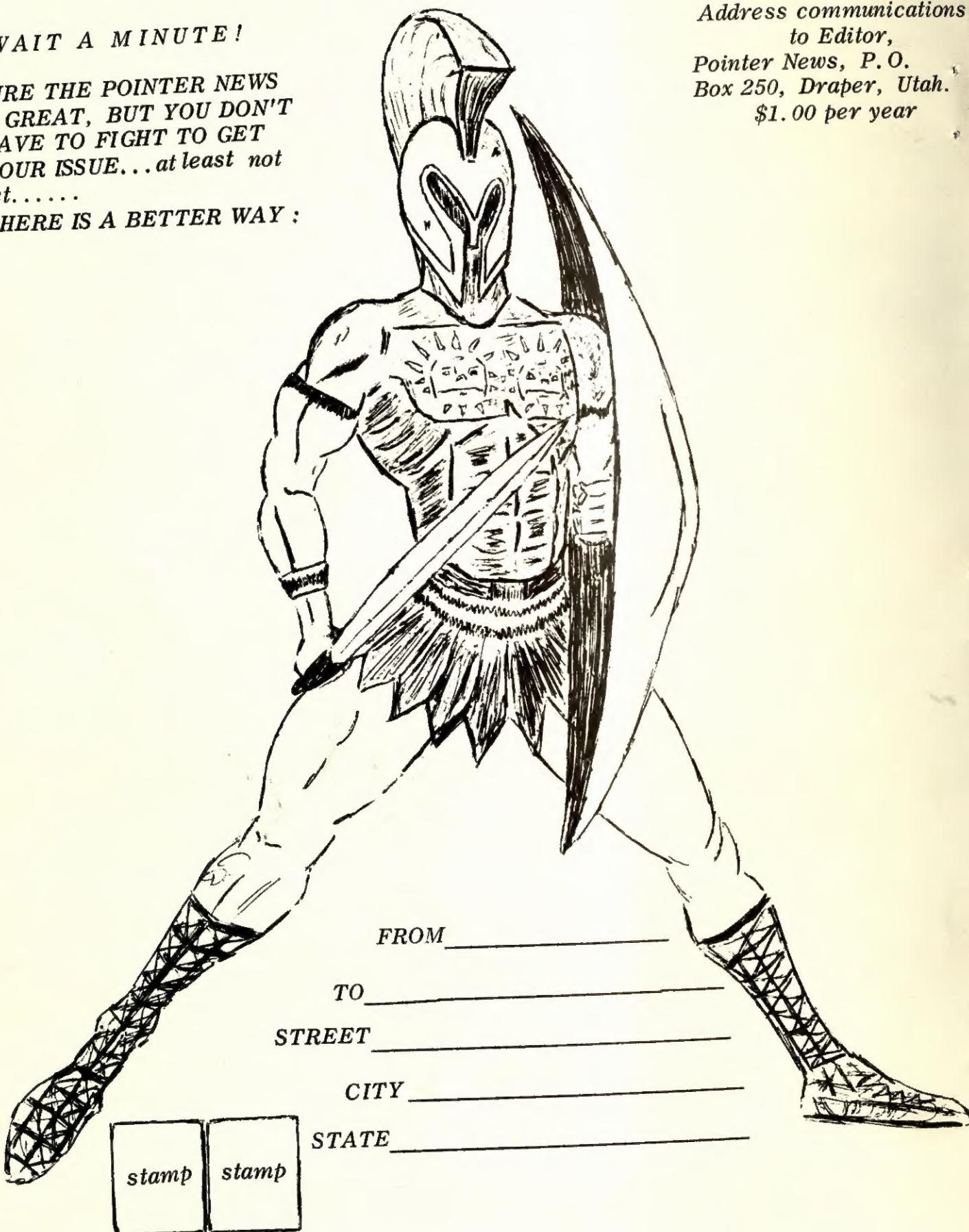
That it ill-behooves any of us,
to Criticize the
rest of us."

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